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## HOW SHALL THE REGENERATION OF AFRICA BE EFFECTED?

A Discourse delivered at the Anniversary of the PENNSYLVANIA COLONIZATION SOCIETY, in October, 1865, at the Church of the Epiphany, Philadelphia, by Rev. ALEXANDER CRUMMELL, B. A., of Liberia.\*

“Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.”—MATT. xxviii. 10.

These words form the basis of all the missionary zeal which characterizes the Christian era. They are the ground-work of all those labors, sufferings and sacrifices which have made the Christian religion the foremost of all faiths, and the Christian Church the most powerful of all agencies.

In obedience to this command of our Lord, the apostles lay themselves out at once, in most painful endeavors. The borders of the church are widened. The new faith straightway asserts its authority in every part of the Holy Land; soon it runs up into Asia Minor. The Apostle Paul, at an early period, carries the banner of the Cross into Greece; and Europe, for the first time, is brought under its influence. It runs with irresistible power along the banks of the Mediterranean to the farthest regions of the west—to the Provinces of Spain. It permeates all the dominions of Rome: and then, when lodged as the most vital principle in this the grandest of ancient nations, it marches thence in power, making conquest after conquest, until at length it destroys all the paganisms of Europe, and gains supremacy in all its nations, from Britain to the Ural mountains.

In the fifteenth century Columbus discovered this Western continent; and Christianity crosses the seas with him, and erects the standard of the Cross on the shores of the New World, and eventually secures supremacy in every quarter.

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\* Speaking of this discourse, at the time of its delivery, a leading journal of Philadelphia justly remarked: “We házard nothing when we assert that the discourse of Mr. Crummell, whose father was recaptured from an African slaver, would do great credit to any member of the House of Bishops. Forceful in its argument, and chaste and elegant in its language, graceful and dignified in its delivery, it was a scholarly production, worthy of the great school of learning, Cambridge University, which gave Mr. Crummell his education.”

Just previous to the commencement of this century, the Christian Church, in Europe and in America, bent her energies to the conquest for Christ of the Pacific Isles. Grand results have been vouchsafed her evangelical endeavors. Idolatry, in some islands, has been entirely destroyed. Nations there have been born in a day; and such is the influence of Christianity that the destruction of paganism is a certain event, and at no distant day. Thus, then, has the religion of Jesus, visited with saving power, Europe, America, large sections of Asia, and the isles of the sea. But one great, melancholy contrast presents itself: two thousand years have passed away, and yet Africa, with her hundreds of millions of souls is still heathen! The abominations of paganism still prevail through all her vast domains!

But, notwithstanding this melancholy fact, Ethiopia is yet to "stretch forth her hands unto God." Our Lord's command to "Go into all the world and preach his Gospel," is as well a prophecy as a mandate. When he enjoins this duty, the command expresses His will that His Church *shall* yet "Go into ALL the world," and preach the "glad tidings."

And now the question arises—"HOW SHALL THE REGENERATION OF AFRICA BE EFFECTED?"

1. I answer, first of all, that Africa cannot be redeemed by means of her own unaided energy and agency. If left thus to herself for regeneration, her pagan populations can never become spiritually enlightened. You cannot find one single instance where a rude, heathen people, have raised themselves by their own spontaneous energy from a state of paganism to one of spiritual superiority. In every instance that we know of, where men have been morally elevated, they have always had the missions, from superior people, of either letters or grace, as the origination of such elevation.

2. Again, I remark that the redemption of Africa cannot be effected through the influence of trade and commerce. That commerce is a beneficent auxiliary for African progress, may readily be granted; but we have no evidence of its regenerating power. So far as Africa is concerned, we know somewhat the nature of its influence. Commerce with Africa commenced prior to the discovery of America. The Portuguese traders voyaged along its coast as far as Guinea, fully sixty years previous to the adventures of Columbus.\* And now three centuries of West African commerce have passed away; and where are the saving results which have proceeded from it? Where are the signs of its quickening influence? Where the proofs of its saving energy? Why, the history of West

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\* "Western Africa," &c., by Rev. J. L. Wilson, Chap. iii.

African commerce is a history of rapine and murder, and wide-spread devastation, all along the coast to the far interior! The trader has, indeed, been there; but, alas, he has left behind him but exaggerated barbarism and a deeper depth of moral ruin!

3. I add still further, that the redemption of Africa cannot be brought about through the one single agency of foreign missionaries. Without their presence and primal agency, the Gospel is not likely to enter any land. They must, from necessity, first carry missions and letters to Africa; first plant the germs of churches all along that coast. The superior and more enlightened peoples are always the founders of a new faith, or the pioneers of a fresh civilization, in rude and pagan countries. But though the first beginnings, and the quickening start come from them, the *permanent* work is always completed by indigenous agencies.

Thus must it be in West Africa. All history proves this. Nothing can be more suggestive, and certainly nothing can be more distressful, than the history of European effort to plant the faith on the West Coast of Africa.

The Roman Catholics commenced their efforts in the fifteenth century. For near two hundred years, they had the kingdom of Congo almost entirely under their power; and yet they effected nothing!\* They lacked the native agency. Just so it was with the efforts of the Moravians in the last century; of the Scotch Presbyterians; of the Church of England. Their missions were swept away as by a pestilence; the fields of their labor left unoccupied! and their stations had to be given up.†

The great principle which lies at the basis of all successful propagation of the Gospel is this, namely, the employment of all indigenous agency. Christianity never secures *thorough* entrance and complete authority in any land, save by the use of men and minds somewhat native to the soil. And from the very start of the Christian faith this idea has always been illustrated in the general facts of its conquest.

In the work of Jewish evangelization our Lord himself employed the agency of Jews. For the evangelization of Greeks, he employed, indeed, Jews, but Jews who had become *hellenized*. At an early period the Romans were to be brought under the influence of Christianity; and although the faith was introduced among them by an agency which was exotic, yet Romans themselves stamped the impress of the faith upon the Empire, and strangled nigh to death, in less than three centuries, its fierce and vulpine paganism. So, in like manner, it

\* Grant's Bampton Lectures, p. 155.

† Colonization and Missions. By Rev. Joseph Tracy, D. D.

became rooted in the soil of Britain. So, likewise, at a later period, in Russia and Scandinavia. Hardly a generation passed away, in either of these cases, ere the zealous and adventurous pioneers of the new system resigned their work, and handed over their prerogatives to the hardy and convicted sons of the soil.

It seems clear, then, that for the evangelization of *any* country, the main instrumentality to be set to work is that of men of like sentiments, feelings, blood and ancestry, with the people whose evangelization is desired. The faith, so to speak, must needs become incorporated with a people's mental, moral, and even physical constitution—vitalize their being, and run along the channels of their blood.

Now this principle applies, in common with all other lands, to Africa. It is, under God, the condition of the success of the Cross throughout that vast continent.

All this, however, is but theory. The facts which more especially prove it, are the successful missions of the English in West Africa, both Episcopal and Wesleyan. Nothing can be more glorious than the heroic, almost god-like self-sacrifice of their missionaries, for nigh forty years, to introduce Christianity among the natives; nothing, on the other hand, more discouraging than the small results which at first followed their efforts. But by-and-by, one native and then another, and another was raised up, fitted and prepared to be preachers of the Gospel. The Christian faith had become engrafted upon the native stock. It swelled with the inspirations of their breath; it coursed along the channels of their veins. Then the truth began to spread; it had lodged itself in a new race, and began to assert its authority in a new land. The new soil was genial; and the Divine principle, although transplanted, put forth all its original vitality. As when a new plant or seed is brought from some distant country to a new land, akin in soil and climate to its parent bed, it shoots up and spreads abroad with all its former vigor and luxuriance; so Christianity, so soon as it became indigenious to Africa, commenced a successful career; and now mission stations are to be found two thousand miles along the coast; catechists, by scores, are employed; ministers are preaching the Gospel on the coast and in the interior. Missions conducted by native clergymen, are being carried into the strongholds of ancient, sanguinary kingdoms; and are advancing, with authority and power, up the great Niger, towards the very heart of the continent.

And in all this we see illustrated the great principle that, for the propagation of the faith, the main lever and agency must needs be indigenious. The faith, at first, is an exotic, in all new



lands ; but, in order to make its roots strike deep into the new soil, men, native in blood, lineage, feelings, and sentiments, must needs be raised up and put to active effort.

Now, the Almighty, in a most marvellous manner, has been providing just this agency with almost every indigenous quality, for the propagation of the faith on the continent of Africa. Millions of the negro race have been stolen from the land of their fathers. They have been the serfs, for centuries, on the plantations and in households, in the West Indies and the United States, of civilized and Christian people. By contact with Anglo-Saxon culture and religion, they have, themselves, been somewhat permeated and vitalized by the civilization and the Christian principles of their superiors. Numbers of them have become emigrants, settlers, denizens of a free Republic, and of thriving colonies of the British on the West Coast of Africa ; and numbers more of them ever and anon emigrate from the lands of their past thralldom back, not unfrequently to the very spots whence their parents were first stolen. And these emigrants almost invariably profess the faith of Jesus. They are *Christian* emigrants, journeying across the wide ocean, with Bibles, and Prayer Books, and Tracts, and Sermons, and family altars, seeking a new home amid the heathen population of Africa.

Now, I say, that when you send out such companies of people, you send Christianity to Africa ; and I would fain emphasise this remark, and invite attention to it.

If you send a missionary to Africa, you send, indeed, a good, holy, faithful minister ; but he is but an individual ; he may, or he may not, plant Christianity in the field. The probability is that he will not ; for the greatest of saints can only represent a partial Christianity. Hence the likelihood, the almost certainty is, that his work will have to be followed up by others. When, therefore, you send a single individual, as a missionary, you do not necessarily send Christianity to Africa ; albeit you send a devoted Christian.

On the other hand, when you send out a *company of Christian emigrants*, you send a *church*. Planted on the coast of Africa, its rootlets burst forth on one side and another like the "little daughters" of the plantain in a tropical soil.

But facts are more powerful, more convincing than mere theories. I will, therefore, attempt briefly to illustrate this principle by facts :

1. The Presbyterians have a school in Pennsylvania called the "ASHMUN INSTITUTE," for the training of colored men for missionary duty in Africa. A few years ago, three of these students left the United States with their families, as emigrants to Liberia. Now, when the Presbyterians sent forth this little

company of Christians, they sent out organized Christianity to heathen Africa. In each of those little bands, there was "the church in the house," with the Bible and the preacher, and baptized children; the germs of a new outgrowth of Christianity in the future. Civilization, moreover, was allied to all their life, and work, and habits in their new homes.

And these men, settled in Liberia, take root there; increase is given to their families there as well as here. Native heathen also come into their families, work for them in their gardens, in their work-shops, and on their farms; are touched by their civilized habits, and moved by their family prayers and Sunday teachings. As their children grow up, they, in their turn, become the centres, to other heathen, of new and wider influences, both civilizing and Christian. Native converts become incorporated with them in the household of faith. By-and-by these native converts raise up Christian children; who, in some cases, are married to persons of the emigrant stock; and thus the native and the emigrant blood, at times, both Christianized, flow, mingled together, through the veins of a new race, thoroughly indigenous and native.\*

Now, just *such* power, strength, and permanent influence cannot go forth from your foreign missionary; because he is an exotic. Beneath the burning sun of Africa he withers and pines away, and alas, too often dies! A glorious martyr for Christianity! And when he departs to paradise, his wife and children return to Europe or America, weak, enfeebled, bereaved; but they rarely have permanent influence in Africa!

The black Christian emigrant, on the other hand, is indigenous, in blood, constitution, and adaptability. Two centuries of absence from the continent of Africa, has not destroyed his physical adaptation to the land of his ancestors. There is a tropical fitness, which inheres in our constitution, whereby we are enabled, when we leave this country, to sit down under an African sun; and soon, and with comparative ease, feel ourselves at home, and move about in the land as though we had always lived there. Children, too, are born to us in our adopted country, who have as much strength and vitality as native children; and soon we find ourselves establishing families right beside those of our heathen kinsfolk.

Now you can easily see what a powerful influence that denomination of Christians—the Presbyterians—can wield by such an agency as I have described, to bless and save Africa. They send thither living, concrete, organic, indigenous Christianity in the young men and their families, trained at their

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\* One striking instance of this fact is the town of New Georgia, on the Stockton Creek, five miles from Monrovia. It was first settled by recaptured *Congoes* some twenty years ago, who have intermarried with colonists from America.

Institute; send it there to abide; to be reproduced in their children; to be spread out in their families; and not to be an evanescent and fugitive thing, without root in the soil, and void of bud, and fruit, and flower; nor yet a tender exotic, needing a hot-house carefulness and nurture; but a thing of life and robustness, mindless of sun and dews, and storms and tempests, fitted to every circumstance of life and nature!

Such is the great power which the Almighty has given our Presbyterian brethren for planting Christianity in Africa.

But here is another illustration of the same power, which, just at this time, is given the Baptists of this country, for the same blessed work for Christianity and Africa. Only two months ago, one hundred and fifty colored Baptists in Virginia applied for passage to Liberia for themselves and children. No inducements were held out to them; no persuasions used among them. It was a spontaneous movement of their own. I may add, here, that I am told by a student in the Episcopal "Divinity School," in this city, that he had seen in Virginia colored Baptist ministers, men moved, we may believe, by the Spirit of God, who were seeking opportunities to get to Africa to preach the Gospel. These ministers, these emigrants, wish to go to Africa to *remain* there. They are seeking a home for themselves and their children in that, the land of their sires. They desire to go back to their fatherland, and to root themselves and their offsprings in the ancestral soil, and to send down their blood and lineage, amid the scenes and the rights which were familiar to their unfortunate ancestors.

And now tell me what nobler plan could the great Baptist denomination fall upon, than just this providential movement, to effect that which is dear to their hearts, and to the hearts of all Christians—the redemption of Africa! And what a living thing would not their work be, if, perchance, they could plant some half dozen compact, intelligent, enterprising villages of such Christian people, amid the heathen populations of West Africa!

But now, even at the risk of wearying you, I will advert briefly to one more most distinct and providential illustration of this principle. There is the island of Barbados, a British colony; it contains a black population of 130,000 people. For years these people have had organizations among themselves, intending emigration to West Africa. Two years ago the President of Liberia extended an official invitation to the sons of Africa in the West Indies to come over to Liberia, and aid us in the great work of Christianity and civilization which God has imposed upon us. And the response from these our brethren was immediate. Just a week before I sailed from

Liberia, the brig "Cora," from Barbados, arrived in the "Roads of Monrovia" with 346 emigrants. The most of these persons were Episcopalians; well-trained handicraftsmen, skillful sugar-makers, intelligent, spirited, well-educated persons. Not merely hundreds, but *thousands* more of their kinsfolk and fellow-islanders, in Barbados, stand ready, nay, anxious, to colonize themselves in the Republic of Africa.

Whose work is this? Who has prompted this movement of Christian black men from Barbados, back to the land of their ancestors; laden with gifts, and talents; sanctified, as numbers of them are, by the spirit of grace? Who, but the Spirit of God is moving these Christian "remnants" of black society—this seed of civilization—from the West Indies and America, to the coast of Africa? Who but God himself has called and elected this germ of Christianity to a great work of duty in the land of their fathers? And what more facile and effectual means could the Episcopalians of this country use than this, that is, to seize upon this movement to plant their own phase of Christianity in villages and towns along the coast, and in the interior of Africa?

Does any man doubt this assertion of destinative providence? Come, then, with me for a moment to the West Coast of Africa—take your position, say at Sierra Leone; run your eye along the whole line of the coast, from Gambia to the Cameroons, and watch that steady, quiet, uninterrupted emigration of cultivated colored men, who are coming over from Jamaica, Antigua, Barbados, St. Kitts, St. Thomas and Demarara; many of them men who have "ate their terms" at the Inns of London; some graduates of Edinburg, St. Augustine's, Canterbury, Codrington College, and other great schools—coming over to the West Coast of Africa, and becoming merchants, planters, postmasters, government officials, lawyers, doctors, judges, and blessed be God, catechists and clergymen, at British settlements in Western Africa! Then go down two hundred miles to the Republic of Liberia, and see there 14,000 black emigrants from more than half of the States of America; and see there, too, how that God, after carrying on His work of preparation in the black race in America in dark, mysterious and distressful ways, has at length brought out a "remnant" of them and placed them in a free Republic, to achieve high nationality, to advance civilization and to subserve the highest interests of the Cross and the Church!

I have rested this matter, this evening, almost, if not quite, entirely upon the one single point, that is, THE EVANGELIZATION OF AFRICA. I can present and urge it upon no lower, no inferior consideration. I recognize the need of Trade, Agriculture, Commerce, Art, Letters and Government, as the col-

lateral and indispensable aids to the complete restoration of my fatherland. That man must be blind who does not see *that*. But they are but *collateral* and auxiliary; not the end, and aim, and object of that divine will and providence which the Almighty has been working out by the means of institutions and governments, and afflictions and sufferings, and even oppressions, during the course of centuries.

God moves along amid all these appliances, and carries them along with Him, in His sweeping march; but merely as instruments to that sublime purpose which presides over all things in heaven and earth—His own glory! And I see it here, in this dark and dreadful history of my race—that history which has frenzied many a soul, and made many a man an infidel, because they could not see “God’s hand” upon the black man; at *first* retributive—and *now* restorative; but *by and by* honoring and glorifying! And I regard it a wonderful providence that God has victoriously triumphed and brought this wronged and insulted black race, both here and in the Antilles, into a state of partial fitness for a great destiny, as well in the lands of their birth as *there*, across the ocean, whither hundreds of them are now emigrating.

It is all God’s work; and to Him be the glory! While for two hundred and forty years the brutal hand of violence has been at the black man’s throat, *God* has been neither blind nor quiet. He has seen it all—He has been moving, too, amid it all, latent and restrained in power; although atrocious and repulsive as it has ever been to Him. To use the words of another—“The ways of God are not confined within narrow limits; He hurries not himself to display to-day the consequences of the principle that He yesterday laid down; he will draw it out in the lapse of ages, when the hour is come.”\* Yes, the Omnipotent has ever been present amid all the agonizing details of African history this two centuries and a half past! His eye has been set upon this gross wickedness; and His *hand*, too, has been moving, with those potent, plastic, masterful fingers of His—moving amid all the gross corruption and the persistent tendencies of this monstrous crime of human bondage; thwarting its fell purpose; warding off its deadly blows; covering the heads of its crushed victims; changing the damning intents of its willful agents; neutralizing its accursed influences; pouring in light amid its Egyptian darkness; breathing His blessed Spirit in the midst of its poisonous vapors; in the very region of death granting ministrations of life, from earth, sea, skies, and green fields, from the human heart, and from His own glorious face; until this

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\* GUIZOT’S “General History of Civilization,” Lecture 1st.

poor people, as by a mighty resurrection, have come forth from this dark charnel-house to fulfill a grand destiny, and to accomplish a great history!

And as God has thus clearly, plainly, distinctly set before us His great plans and purposes, I bow with submission and joyful acquiescence to His most manifest will, and would fain hold it up for recognition. The whole of this movement to Africa is evidently designed for the regeneration of that continent. Rightfully it belongs to Christianity: its possession by the devil is an usurped possession. The agency of Christian black men, emigrants and missionaries, is to bring it back to its Divine owner, as a precious jewel in His diadem.

Other reasons, perchance, may be given for emigration to Africa; but I doubt much whether they can stand. Some which have been urged have already fallen, never to rise again. It has been pressed as a remedy for the evils of slavery; but slavery in this country has passed away without this as its cure. It has been urged on the ground of the supposed inevitable conflict of two races, living in juxtaposition; but the black race, fourteen millions in number, is, without doubt, a permanent element in all the lands of their past thralldom forever; in Brazil, America, the West Indies. And so this reason for emigration falls.

Such ideas seem to me too narrow for the large mind of our God, that is, as the basis of one of His most majestic schemes; and so are they too, for the great minds who have been long carrying on this grand enterprise for the good of Africa; and who, through cultivated society and regulated nationality, would help to reclaim and elevate a whole continent! And, indeed, the deportation of the whole negro race, in this land, is not a necessity, nor a requirement, considered with respect to the end just referred to. God does not work out His great ends in this manner; it is by "remnants" that He achieves the marvels of His providence and His grace. It is "the called," "the elect," "the chosen," few, indeed, they may be, whom He selects and puts in fit places, and sets to their proper work, for His own glory. So, in His providence, He scattered abroad the Jews; placed remnants of them in "Parthia, and Media, and Elam, in Messopotamia, in Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, Lybia and Rome, in Crete and Arabia;"\* and they lived in those distant places, and became, as it were, indigenious in them. And so, when on the day of Pentecost, the Holy Spirit came down upon them, they were fitted, both spiritually and nationally,

\* Acts ii. 9-11. This topic is most fully and clearly stated in the *Life and Epistles of St. Paul*, by Conybeare & Howson, (vol. I, chapter I,) in remarks on "Preparation in the Empire for Christianity," and the "Dispersion of the Jews in Asia, Africa," &c.

to plant God's church at their several homes; in the very midst of the pagans by whom they were surrounded: one with those pagan people, in language, and habits, and national traits and customs.

Just so, that is, by fragments, "remnants" of English society, in the seventeenth century, this western world was peopled. Mr. Palfrey tells us that the emigrants from the old country to New England, during the first hundred years of its settlement, did not exceed twenty-one thousand persons, and from them, mainly, has sprung that powerful New England influence which helps so powerfully to determine American interests.\* Just so, in the present day, "remnants" of Northern society, from New England and New York, venture out upon the trackless wilds of the distant west, and spread new society abroad to the shores of the Pacific. And just so, when a high culture shall have elevated and refined the black race in this country; and when the faith of Christ, combining therewith, shall have moved all the finer, deeper, more delicate springs of action within them, will numbers, nay, multitudes of them, rush forward, inspired by the Spirit of God, to carry the Gospel to Africa and to bring that continent in subjection to our Lord Jesus Christ!

Recognize these facts and principles, and this enterprise becomes a grand Christian project, in which good men, and angels, and God may work together for the Divine glory and the salvation of Africa. On this godly basis you can go to the Christian black men of this country, already rising to a sense of manhood and sacred responsibility, and address them in some such words as these:—Brethren, there lies Africa in wretchedness and misery; she is the withered arm of humanity; she needs the vitalizing power of the faith; she must be brought to life, through the influence of the Gospel; by blood and race, by grace and sympathy, you are well fitted for this noble duty. Here, brethren, here, in this work of missions, it seems to be the Divine will that "for your shame you shall have double.† In the evangelization of your own kindred in Africa, God seems about to bestow upon you an honor and dignity which shall wondrously contrast with all your past trials and indignities; yea, make them almost oblivious. Here, in this exalted duty, ye children of Africa, is to culminate the dark and mysterious history of your race for more than two centuries!" Just this, in effect, was the language of the Presbyterians to the freedmen of Jamaica, at the time of their emancipation; and they started up, in obedience to the call,

\* As the author has no copy of Mr. Palfrey's work at hand, (in Monrovia,) he is unable to point out the passage alluded to.

† Isaiah lxvi. 7.

and went out, with their wives and children, as missionaries to the Cameroons, to Fernando-Po, and to the Calabar; and some of them are still laboring on the West Coast among their heathen kinsmen.

Just such was the language of the Bishop of Barbados to the black population of that island; and black missionaries, clergymen and laymen, have gone to the West Coast and established the Pongas mission.

So, in like manner, *here*, when prejudice departs from this country, and the black man rises to the full dignity of his manhood, and his paler brother appreciates him as a man, a fellow-citizen, and a brother; just so, I say, will Christian men of all names in this land, see his remarkable fitness for this last great work of God and man—the redemption of a continent!

Then, when men's souls can no longer tolerate the abominations of African paganism; when their hearts are sickened at the dishonor done to Christ by the gross heathenism of a whole continent, then the white man will acknowledge the value and the worth of the black man, in God's economy, as a noble instrument for the highest services; the black man himself will feel the tenderest sensibility for the land of his fathers. From your schools and churches scores of African teachers, and ministers, and Christian mechanics will offer themselves for the work of God in Africa. The glory of Christ, and not the expulsion of the negro, will prompt the noblest charities; prospective villages, well furnished and equipped, will start up from the midst of your then cultivated freedmen. Men, chosen of God, will come forward and band themselves together to go and possess Africa for Christ. In godly companies will they speed their way across the ocean to evangelize a continent. So great, ere long, will be the spontaneous zeal and earnest pressure, that the ordinary facilities for emigration will fail, and voluntary ardor will prove the only means of meeting a great necessity, and of answering a high duty. And then, in a sense far deeper and more real than ever *he* thought of when he uttered them, will the words of Henry Clay be realized—"That every ship-load of emigrants from this country will be a ship-load of missionaries, carrying the Gospel to Africa!"

And even now, the time, it seems to me, has come; "the day is at hand;" and all the great obstacles to the redemption of Africa are well nigh removed; the wide door of saving opportunity is opened; and now good men everywhere should seize the "staff of accomplishment," and enter in at once, and claim that continent for their Lord.



## LIST OF EMIGRANTS FOR LIBERIA.

BY THE SHIP GOLCONDA, FROM SAVANNAH, GEORGIA, MAY 14, 1868.

*From Columbus, Georgia, for Bexley, Grand Bassa County.*

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
1	Philip L. Monroe.....	27	Painter.....	R. & W.	Baptist.
2	Victoria Monroe.....	26	.....	Read...	Methodist.
3	Philip L. Monroe, jr....	2			
4	Mary Frances Monroe..	6 mos.			
5	Marian Lowe .....	19	.....	R. & W.	Methodist.
6	Missouri Lowe.....	16	.....	R. & W.	
7	Dora Bell.....	34	.....	R. & W..	Methodist.
8	Judge Cook.....	53	Minister ...	Read...	Baptist.
9	Harriet Cook.....	49	.....	.....	Baptist.
10	Sarah Staples .....	28	.....	.....	Baptist.
11	Hattie Staples.....	12			
12	Robert Staples.....	8			
13	James Staples.....	3			
14	Charity Cook.....	24			
15	David Cook.....	1			
16	Laura Cook.....	22	.....	.....	Baptist.
17	Judge Cook, jr.....	20	.....	Read..	
18	Frank Cook .....	18	.....	Read..	
19	Chloe Cook .....	14	.....	Read.	
20	Joseph Cook.....	13	.....	Read.	
21	Louisa Cook.....	10	.....	Read.	
22	Richard Hudson.....	49	Farmer.....	R. & W.	Baptist.
23	Juno Hudson.....	23	.....	R. & W.	Baptist.
24	Moses Hunter.....	14	.....	R. & W.	
25	Augustus Giddings.....	48	Carpenter ...	Read.	
26	Mary Giddings.....	26	.....	Read.	
27	Francis Giddings.....	21	.....	Read.	
28	Catharine Giddings .....	17	.....	Read.	
29	Augustus Giddings.....	9			
30	Emmet D. Giddings.....	7			
31	Julia Ann Giddings.....	6			
32	Sherman Giddings.....	4			
33	William Giddings.....	2			
34	Stephen Porter.....	55	Carpenter ...	Read.	
35	Esther Porter.....	58	.....	.....	Methodist.
36	Enolds Porter.....	17	.....	R. & W..	
37	David Donald.....	44	Farmer.....	.....	Baptist.
38	Judy Donald ...	40	.....	.....	Baptist.
39	Susan Jane Donald.....	16			
40	Silvira Donald.....	13			
41	Thomas Donald .....	12			
42	James Henry Donald..	3			
43	Mary Donald .....	60			
44	Joseph Donald.....	13	.....	Read.	
45	Robert Donald.....	11			
46	Nelly Lewis.....	55			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
47	Nathan Lewis.....	39	Carpenter ...	.....	Methodist.
48	Sarah Lewis.....	38	.....	.....	Methodist.
49	Silla Lewis.....	21			
50	Nicholas Lewis.....	11			
51	George Lewis.....	9			
52	Aleck Lewis.....	7			
53	Albert Lewis.....	5			
54	Mary Lewis.....	3			
55	Arthur Miller.....	32	Blacksmith..	Read....	Baptist.
56	Emily Miller.....	21			
57	Mary Ann Miller.....	18 mos			
58	Richard Banks.....	49	Carpenter ...	.....	Methodist.
59	Eliza Banks.....	45		.....	Methodist.
60	Spencer Parker.....	29	Farmer.		
61	Jinnie Parker.....	28			
62	Louisa Parker.....	7			
63	Wilson Parker.....	5			
64	Isaac Parker.....	4			
65	Winter Parker.....	3			
66	Jay Lewis.....	20			
67	Henry Harris.....	34	Engineer.		
68	Caroline Harris.....	33			
69	James Harris.....	17			
70	Henry Harris.....	9			
71	Jinnie Harris.....	8			
72	Phoebe Harris.....	6			
73	Sallie Harris.....	4			
74	Liberia Harris.....	2 wks.			
75	Phoebe Moore.....	54	.....	.....	Baptist.
76	James Magee.....	46	Farmer.....	Read....	Baptist.
77	Amy Magee.....	38			
78	Sallie Magee.....	19	.....	Read.	
79	John Magee.....	15	.....	Read.	
80	George Magee.....	13	.....	Read.	
81	Willis Magee.....	8	.....	Read.	
82	Mary Magee.....	5			
83	Maria Magee.....	3			
84	Sinah Magee.....	2			
85	Micajah Frazier.....	87	Farmer.....	.....	Baptist.
86	Henderson Frazier.....	18	Farmer.....	Read.	
87	Lucinda Magee.....	56			
88	John Crawford.....	23	Farmer.....	.....	Methodist.
89	Elizabeth Crawford.....	25	.....	.....	Baptist.
90	William Clark.....	38	Carpenter ..	R. & W.	Baptist.
91	Margaret Clark.....	38			
92	Margaret Clark.....	8			
93	Charles Ficklin.....	42	Farmer.		
94	Rhoda Ficklin.....	35			
95	Octavia Ficklin.....	16			
96	Armstead Ficklin.....	14			
97	Mary Ficklin.....	12			
98	Charity Ficklin.....	10			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
99	Gabriel Ficklin.....	8			
100	Madison Wright.....	38	Blacksmith..	.....	Baptist.
101	Rosa Wright.....	32			
102	Julia Wright.....	15	.....	Read.	
103	Jacob Wright.....	12			
104	Anthony Lewis.....	35	Farmer.....	.....	Methodist.
105	Harriet Lewis.....	48		.....	Methodist.
106	Edmund Gray.....	18	Farmer.....	Read.	
107	Primers Gray.....	16			
108	George Randall.....	12			
109	Benjamin Gaston.....	45	Farmer.....	Read. ...	Baptist.
110	Martha Gaston.....	39	.....	Read. ...	Baptist.
111	Emma Gaston.....	17		R. & W.	
112	Aleck Sample.....	23	Barber.....	.....	Baptist.
113	Charles Green.....	23	Farmer.....	R. & W.	Baptist.
114	Rose Green.....	21		.....	Baptist.
115	Fanny Green.....	1			
116	Jellah Green.....	8			
117	Floyd Lewis.....	37	Gardener.		
118	Sarah Lewis.....	16			
119	Georgiana Lewis.....	1			
120	Alexander Munroe.....	28	Farmer.....	Read. ...	Baptist.
121	Phœbe Munroe.....	19	.....	R. & W.	Baptist.
122	James Munroe.....	3			
123	Abraham L. Munroe.....	18mos.			
124	Jane Munroe.....	8mos.			
125	Mimi Jackson.....	62	.....	Read. ...	Baptist.
126	Martha Adams.....	70	.....	.....	Baptist.
127	Louisa Barfield.....	23	.....	.....	Baptist.
128	Wesley Barfield.....	7			
129	Sandy Payne.....	37	Farmer. ....	Read. ...	Baptist.
130	Louisa Payne.....	32	.....	.....	Methodist.
131	Frederick Payne.....	15	.....	.....	Baptist.
132	Harry Payne.....	13	.....	Read.	
133	Augustus Payne.....	11	.....	Read.	
134	Sandy Payne.....	9			
135	Joseph Payne.....	7			
136	George Payne.....	3			
137	Franklin Payne.....	2			
138	Sarah Mitchell.....	50	.....	.....	Baptist.
139	Laura Mitchell.....	15	.....	R. & W.	
140	Richard Mitchell.....	4			
141	Mollie Creighton.....	25	.....	.....	Baptist.
142	Robert Creighton.....	18mos.			
143	Burrell Mitchell.....	27	Blacksmith.	R. & W.	Baptist.
144	Jinnie Mitchell.....	16	.....	Read.	
145	Crecy Mitchell.....	11			
146	Mitchell Mitchell.....	6			
147	Louisa Mitchell.....	4			
148	James Jackson.....	41	Blacksmith..	.....	Baptist.
149	Nancy Fontaine.....	40	.....	.....	Baptist.
150	Daniel Fontaine.....	17	.....	Read. ...	Baptist.

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
151	Mary Fontaine.....	14	.....	Read....	Baptist.
152	Josiah Fontaine.....	12	.....	.....	.....
153	Frank Markham.....	20	Carpenter.	.....	.....
154	Anderson Tharp.....	29	Farmer.....	Read.	.....
155	Jane Tharp.....	30	.....	.....	.....
156	James Tharp.....	13	.....	.....	.....
157	Belle Tharp.....	11	.....	.....	.....
158	Nora Tharp.....	8	.....	.....	.....
159	Frank Tharp.....	6	.....	.....	.....
160	Mary Tharp.....	4	.....	.....	.....
161	Lizzie Tharp.....	3	.....	.....	.....
162	Susan Tharp.....	6 mos.	.....	.....	.....
163	George Tharp.....	20	Farmer.	.....	.....
164	Nora Tharp.....	16	.....	.....	.....
165	Stephen Dade.....	47	Farmer.....	R. & W.	Baptist.
166	Elizabeth Dade.....	35	.....	.....	.....
167	Stephen Dade.....	16	.....	Read.	.....
168	Nancy Dade.....	9	.....	.....	.....
169	Sallie Dade.....	7	.....	.....	.....
170	James Clark.....	45	Farmer.....	Read.....	Baptist.
171	Riley Fleming.....	45	Blacksmith.	.....	.....
172	Emma Fleming.....	19	.....	.....	.....
173	Levi Fleming.....	13	.....	.....	.....
174	Henry Fleming.....	10	.....	.....	.....
175	Rosa Fleming.....	7	.....	.....	.....
176	James Fleming.....	4	.....	.....	.....
177	Henry Fleming.....	1	.....	.....	.....
178	Henry Hill.....	24	Farmer.....	R. & W.	.....
179	Tony Avery.....	40	Farmer.....	.....	Methodist.
180	Rebecca Avery.....	30	.....	.....	.....
181	Cornelius Avery.....	20	Farmer.	.....	.....
182	Sanders Avery.....	18	Farmer.	.....	.....
183	Frances Avery.....	16	.....	.....	Methodist.
184	Sarah Avery.....	14	.....	.....	.....
185	Laura Avery.....	12	.....	.....	.....
186	Henrietta Avery.....	10	.....	.....	.....
187	Lankin Avery.....	2	.....	.....	.....
188	Anthony Grant.....	23	Farmer.	.....	.....
189	Cherry Grant.....	22	.....	.....	.....
190	Viney Grant.....	1	.....	.....	.....
191	Robert Green.....	31	Farmer.	.....	.....
192	Anna Green... ..	22	.....	.....	.....
193	Joseph Green.....	7	.....	.....	.....
194	Lawson Green.....	70	Farmer.....	Read.	.....
195	Millie Green ..	60	.....	.....	Baptist.
196	Abraham Holmes.....	37	Farmer.	.....	.....
197	Clarissa Holmes.....	32	.....	Read....	Methodist.
198	Lena Holmes.....	17	.....	.....	.....
199	Wiley Holmes.....	12	.....	.....	.....
200	Frank Washington.....	19	Farmer.....	Read.....	Baptist.
201	Joseph Davenport.....	27	Laborer.....	Read.	.....

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
202	Lucinda Davenport.....	25	.....	Read.	
203	Camilla Davenport.....	7			
204	William Dawson.....	23	Farmer.		

*From Marion, Georgia, for Bexley, Grand Bassa County.*

205	Seaborn N. Ashley.....	42	Blacksmith.	R. & W.	Baptist.
206	Eliza N. Ashley.....	38	.....	R. & W.	Baptist.
207	Alfred King.....	60	Farmer.....	.....	Baptist.
208	Nancy King.....	31			
209	Thomas King.....	20	Farmer.....	R. & W.	
210	George King.....	18	Farmer.....	R. & W.	
211	Pinckney King.....	16	.....	R. & W.	Baptist.
212	Julia King.....	15			
213	David King.....	42	Farmer.....	.....	Baptist.
214	Viney King.....	33	.....	.....	Baptist.
215	Millie King.....	7			
216	Perry King.....	5			
217	John King.....	4			
218	Jackson King.....	18mos.			
219	Benjamin King.....	39	Farmer.		
220	Ellen King.....	32			
221	Cherry Ann King.....	13			
222	Sarah King.....	12			
223	Laura King.....	11			
224	Lincoln King.....	7			
225	Martha King.....	3			
226	John King.....	1			
227	James King.....	37	Farmer.		
228	Emelina King.....	25			
229	William King.....	9	.....	Read.	
230	Thomas King.....	6			
231	Seaborn King.....	36	Farmer.....	R. & W.	Baptist.
232	Atha King.....	24			
233	Jane King.....	8mos.			
234	Gilbert King.....	29	Farmer.....	Read.	Baptist.
235	Sarah King.....	25			
236	Lila Ann King.....	4			
237	Mary King.....	3			
238	Perry King.....	23	Farmer.....	.....	Baptist.
239	Cora King.....	17			
240	Rittie King.....	19			
241	Floyd King.....	34	Farmer.		

*From Savannah, Georgia, for Bexley, Grand Bassa County.*

242	Thomas Germany.....	27	Farmer.		
243	Rachel Germany.....	25			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
244	John Franklin.....	7			
245	John Culbatt.....	12			
246	Richard Williams .....	19	Confec'ner.		
247	Edward Wall.....	30	Confec'ner.		
248	George Brown.....	20	Farmer.		
249	Hudson Tucker.....	19	Farmer.....	Read.	
250	George Robinson .....	22	Farmer.		
251	George Holbert.....	22	Farmer.....	Read.	
252	Edward Larker.....	22	Farmer.....	Read.	
253	Isaiah Williams .....	38	Farmer.....	Read....	Baptist.

*From Washington, D. C., for Bexley, Grand Bassa County.*

254	Louisa Perry .....	45			
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*From Eufaula, Ala., for Bexley, Grand Bassa County.*

255	Willis Fort .....	36	Carpenter ...	R. & W.	
256	Paulina Fort .....	42	.....	R. & W.	Methodist.
257	Wiley Fort .....	19	Farmer.....		
258	Catherine Fort .....	12	.....	Read.	
259	Charles Fort .....	9			
260	Harriet Bludworth .....	23	.....	Read ...	Methodist.
261	William M. Rhodes.....	20	Barber .....	R. & W.	
262	Gilbert Hall .....	67	Blacksmith .....	.....	Methodist.
263	Emily Hall .....	27	.....	.....	Methodist.
264	Allen Hall .....	1			
265	Jordan Hall .....	33	Shoemaker .....	.....	Methodist.
266	Gilbert Hall .....	38	Shoemaker .....	Read ...	Methodist.
267	Cecilia Hall .....	33	.....	R. & W.	Methodist.
268	Fillmore Hall .....	18	.....	R. & W.	
269	Reece Ann Hall .....	14	.....	Read.	
270	Ferguson Hall.....	12			
271	Macon Hall .....	6			
272	Gilbert Hall .....	4			
273	Adeline Hall .....	2			
274	Maria Hall .....	2 mos.			
275	Sandy Hall ..	24	Blacksmith.	R. & W.	
276	Caroline Hall .....	26	.....	R. & W.	
277	Hannah Hall .....	28	.....	.....	Methodist.
278	Isaac Hall .....	37	Minister ...	R. & W.	Methodist.
279	Ellen Hall .....	27	.....	.....	Methodist.
280	Isaiah Hall .....	7			
281	Margaret Hall .....	6			
282	Samuel Hall .....	3			
283	Isaac Hall, jr. ....	4 mos.			
284	Frank Junior .....	27	Farmer.		

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
285	Frances Junior .....	26			
286	Amanda Junior.....	11			
287	Frances Junior .....	6			
288	Essick Junior .....	5			
289	Alice Junior.....	9 mos.			
290	Archibald Brown .....	32	Farmer.....	.....	Methodist.
291	Millie Brown .....	20	.....	.....	Methodist.
292	Squire Brown .....	12			
293	Oscar Brown .....	7			

*From Mobile, Ala., for Monrovia.*

294	John A. Stewart .....	39	Coppersmith	Read.	
295	John Barnet.....	66	Carpenter.		
296	Matilda Barnet .....	35	.....	.....	Methodist.
297	William B. Cephas .....	39	Carpenter.	R. & W.	Methodist.
298	Malinda Cephas .....	37			
299	David Cephas .....	13			
300	Stephen Cephas .....	10			
301	Louisa Cephas .....	8			
302	Larkin Creagher .....	56	Carpenter.	R. & W.	
303	Jane Creagher .....	35	.....	Read.	Methodist.
304	Elijah Creagher .....	16			
305	Robert Creagher .....	9			

*From Columbus, Miss., for Monrovia.*

306	Hardy Ryan.....	64	Minister ...	Read.	Methodist.
307	Frances Ryan .....	51	.....	Read.	Methodist.
308	William Ryan .....	10	.....	R. & W.	
309	Ann Bradford .....	18	.....	Read.	Methodist.
310	Henrietta Christian.....	10			
311	Jesse Christian.....	7			
312	Cora Lewis .....	6			
313	Rowland Patterson.....	51	Carpenter.	R. & W.	Baptist.
314	Harriet Patterson .....	45	.....	Read.	Baptist.
315	Victoria Peters .....	19	.....	Read.	
316	Martin Lawson .....	51	Minister ...	Read.	Baptist.
317	Amanda Lawson .....	48	.....	.....	Baptist.
318	Frances Lawson .....	23			
319	Daniel Lawson .....	5			
320	Amanda Lawson.....	3			
321	Isaac Lawson .....	2			
322	Webster Lawson .....	21	Farmer.....	Read.	
323	Laura Lawson.....	17	.....	Read.	
324	Maria Lawson .....	15	.....	Read.	
325	Martin Lawson .....	13	.....	Read.	

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
326	Gillie Lawson .....	9			
327	Alfred Gholston .....	29	Farmer.		
328	Frank Gholston .....	4			
329	Green Haywood .....	26	Butcher. ...	.....	Methodist.
330	Ann Haywood.....	20	.....	.....	Methodist.
331	Newton Haywood .....	9			
332	Elizabeth Haywood ...	2			
333	Catherine Harris .....	15			
334	Henry Clay .....	24	Farmer.....	Read.	
335	Frances Clay .....	24			
336	Louis Clay .....	5			
337	Thomas Davies.....	25	Plasterer ...	Read.	Methodist.
338	Leathy Davies.....	24	.....	Read.	Methodist.
339	Julia Davies.....	11			
340	Robert Davies .....	9			
341	Adeline Davies.....	7			
342	William Whitfield .....	25	Barber.		
343	John Burke .....	33	Painter ...	Read.	
344	Robert Frazier.....	33	Barber ...	Read.	
345	Milton Holness .....	14			
346	Jackson Harris .....	22	Farmer.		
347	Thomas Haywood .....	21	Farmer.....	.....	Methodist.

*From Nashville, Tenn., for Monrovia.*

348	John H. Day .....	33	Minister ...	R. & W.	Baptist.
349	Mary Ann Day .....	28			
350	Henrietta Day .....	10	.....	R. & W.	
351	Elizabeth Day .....	5			
352	William H. Day .....	2			
353	George F. Washington	45	Gardener ...	.....	Methodist.
354	Betsy Washington .....	49	.....	.....	Baptist.
355	Lucy Washington .....	13	.....	Read.	
356	Amanda Washington ...	8			

*From Augusta, Ga., for Monrovia.*

357	John L. Grant.....	35	Shoemaker.	R. & W.	Methodist.
358	Joseph Summerville ...	21	Bricklayer.		
359	John L. Davis .....	35	Shoemaker.	R. & W.	Baptist.
360	Rachel Davis .....	19	.....	R. & W.	Methodist.
361	James B. Hammond.	28	Farmer.....	.....	Methodist.



*From Sparta, Ga., for Cape Palmas.*

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
362	Isaac Yancy.....	31	Farmer.....	Read.	Methodist.
363	Leathy Yancy .....	25			
364	Sandy Yancy .....	9			
365	Emily Yancy .....	7			
366	Mason Yancy .....	4			
367	William H. Yancy.....	3			
368	Isaac B. Yancy .....	1			
369	Elisha Tucker .....	62	Farmer.....	R. & W.	Methodist.
370	Henry Pearson .....	50	Carpenter.	Read.	Methodist.
371	Elizabeth Pearson .....	45			
372	Sarah Ann Pearson.....	18		R. & W.	
373	Julia Pearson .....	15			
374	Crawford Pearson .....	14			
375	Henry Pearson.....	10			
376	Buchanan Pearson .....	10			
377	Martha Pearson .....	9 mos.			
378	Sampson Bush.....	40	Farmer.		
379	Mary Jane Bush .....	38			Methodist.
380	Richard Bush .....	12			
381	William Bush .....	11			
382	Harry Bush .....	7			
383	Lewis Bush .....	4			
384	Willehima Bush .....	3			
385	Moses Bush .....	9 mos.			
386	Abraham Bush.....	9 mos.			

*From Ridge, S. C., for Cape Palmas.*

387	Thomas Rutland .....	49	Farmer.....	R. & W.	
388	Martha Rutland .....	30			Baptist.
389	Emma Rutland .....	3			
390	Harry Rutland .....	44	Farmer.		
391	Maria Rutland .....	38			Baptist.
392	Rosa Rutland .....	17			
393	Mary Rutland .....	10			
394	Tillman Rutland .....	7			
395	James Rutland .....	6 wks.			
396	General Rutland.....	17			
397	General Smith .....	17			
398	John Rutland .....	40	Farmer.		
399	Maria Rutland .....	45			
400	Ann Rutland .....	11			
401	John Rutland .....	10			
402	Savannah Rutland .....	20			
403	George Rutland .....	4			
404	Maria Rutland .....	3			
405	Hester Rutland .....	17			

No.	Name.	Age.	Occupation.	Educa- tion.	Religion.
406	Colbert Satchell .....	60	Farmer.....	.....	Methodist.
407	Cythia Satchell .....	47	.....	.....	Baptist.
408	Charles Satchell .....	18	Farmer.		
409	Harriet Satchell .....	10			
410	Commodore Perry .....	41	Farmer.		
411	Violet Perry .....	23			
412	Standmar Perry .....	6			
413	Ella Perry .....	5			
414	Emma Perry .....	3			
415	Judy Perry .....	18mos.			
416	August Martin.....	84	Farmer.....	.....	Baptist.
417	Betsy Weaver .....	65	.....	.....	Baptist.
418	Daniel Perry .....	36	Farmer.		
419	Polly Perry .....	12			
420	Betsy Perry .....	10			
421	Asa Williams .....	40	Farmer.		
422	Susan Williams .....	30			
423	Jefferson Williams .....	18			
424	Lewis Williams .....	14			
425	Harry Williams .....	10			
426	Amanda Williams .....	11			
427	William Williams .....	8			
428	Simon Williams .....	6			
429	Maria Williams .....	1			
430	Billy Williams.....	30			
431	Charlotte Williams .....	25			
432	Joseph Williams .....	7			
433	Willie Williams .....	4 mos.			
434	Anthony Henderson ..	40	Farmer.		
435	Ellen Henderson .....	35			
436	Walton Henderson ....	14			
437	Ann Henderson .....	11			
438	Richard Henderson.....	9			
439	Epsy Henderson .....	7			
440	Patience Henderson ...	6			
441	Adam Baker.....	53	Farmer.....	.....	Baptist.
442	Harriet Baker .....	40	.....	.....	Baptist.
443	Joseph Baker .....	19	Farmer.		
444	Henry Baker .....	18			
445	Harriet Baker .....	16			
446	Henry Baker .....	17			
447	Noah Baker .....	13			
448	Nettie Baker.....	13			
449	Jonas Baker.. .....	7			
450	Grace Baker.....	6			
451	Burrell Baker .....	4			

NOTE.—The foregoing named persons make a total of 12,993 emigrants settled in Liberia by the American Colonization Society.

## DR. LIVINGSTONE'S SAFETY.

The positive assurance of Dr. Livingstone's safety is the pleasantest bit of news we have had by cable for many a day. There are millions of people to whom this intelligence is like a personal message from some beloved and long-lost friend. The telegram merely says that the Doctor had written to Sir Roderick Murchison "by the way of Zanzibar," saying that "he is in good health," that his journey of exploration has been successful, and that he will soon return to England." The Doctor was never lavish of adjectives, and, with him, "successful" means a great deal. It signifies, as we understand, that the object of his expedition, the aim of his life, has been achieved. In 1865, Dr. Livingstone left England to explore, more accurately than had hitherto been done, the Albert and Victoria Nyanza, for the purpose of ascertaining definitely their relations to each other, to Lake Tanganyika and to the source of the Nile. His labors were intended to supplement those of Grant, Speke and Baker, and his own previous discoveries. While Speke and Grant had obtained a large amount of valuable information about one of the head-water reservoirs of the Nile (the Victoria Nyanza,) and Baker had verified the existence of its companion mystery (the Albert Nyanza,) there were still many interesting problems remaining to be solved before geographers could regard the origin and phenomena of the Nile as clearly explained.

To follow up and complete the work, no man living was better qualified than Dr. Livingstone. He had spent over twelve years in Africa, was acclimated, knew the languages, and possessed the confidence of many tribes; was courageous, cool-headed, and indomitably persevering. The British Government, and the Royal Geographical Society took him under their joint patronage, and gave him an outfit as complete as he desired. Up to the spring of 1867 news was received from him quite regularly. He was progressing slowly towards his destination, and was sanguine of success. But in March of that year came intelligence of his death, brought to the coast by two negroes of his party, who professed to have been eyewitnesses of his murder by a hostile tribe. The narrative of these men was so circumstantial that most persons believed the report. Some months afterwards came rumors, not authenticated, that a white man had been seen in the neighborhood of the Equator, in the very region which Dr. Livingstone was proposing to explore; and upon these the many friends of the gallant missionary built up the hope which has now happily turned into fruition.

The return of Dr. Livingstone and the unfolding of his

budget of discoveries, will be looked for with interest, greater perhaps than has been accorded to any explorer of the present century.—*Journal of Commerce.*

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LETTER OF THE FIRST CLASS.

The following letter of the first graduating class of Liberia College to the Trustees of Donations in this country for the College, will interest some of our readers :

MONROVIA, Jan. 25, 1868.

To the Trustees of Donations for Education in Liberia :

GENTLEMEN : Having completed our course in Liberia College, we are happy to acknowledge the many obligations we feel ourselves under to you, and to express our gratitude for your noble benevolence, which, in thus far supporting that institution by its liberal contributions, has so effectually benefited us personally.

We also beg to say that we shall ever hold in grateful remembrance the unwavering interest and zeal for the welfare and advancement of our Alma Mater which have always characterized your actions.

And, in conclusion, we would assure you that though we, her first offspring, may not be able to make any pecuniary return, we shall ever strive, by our appreciation of your labors and our endeavors to use well those advantages which we have derived through your agency, to give you at least no cause for regret for having thus directed your philanthropy.

With assurances of the highest consideration and esteem, we beg, gentlemen to be

Your obedient and humble servants,  
 J. H. F. EVANS,  
 ANTHONY T. FERGUSON,  
 J. E. MOORE.

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NEW YORK STATE COLONIZATION SOCIETY.

The Thirty-sixth Anniversary of the New York State Colonization Society was held in the Fifth Avenue Presbyterian church on Tuesday evening, the 12th of May. Rev. Dr. DeWitt presided, and prayer was offered by Rev. Dr. Haight.

Mr. William Tracy read a report giving the reasons for the comparative inactivity of the Society during the last few years, and speaking of the opening prospects of a period of greater usefulness in the cause of African Colonization. During the past year, \$10,173 were collected in this State for the cause. The Society has a fund given for the purposes of education, by which it supports at the College in Liberia some

fifteen beneficiaries and one professor. The reports received from that country were encouraging, and show that the settlers in every respect have been successful in the cultivation of the soil, and as pioneers of civilization on the African continent. Sugar plantations are under successful cultivation in great numbers, and the increasing prosperity of the Republic shows that Liberia is in every respect a suitable country for the settlement of the colored race, where they can have a home and occupy a position above every prejudice; where they are governed by men of their own color, under a constitution framed according to that of this country.

Hon. Wm. C. Alexander delivered an address of great eloquence, giving the history of the Colonization Society from its inception, speaking in glowing terms of the wonderful success of Liberia and of the blessings which it promised to Africa and the African race. He contended that it was impossible that the negro should attain to equality with the white man in this country, and that he ought to go to Africa, where he can be literally a free man. He stated that this conviction is prevailing among the colored people themselves.

Rev. Dr. Hall spoke of the success which had attended colonization in the British Empire in different parts of the world, and was followed by Hon. James W. Beekman in an extended address.—*New York Observer*.

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#### MEMORIAL TO CONGRESS.

*To the Honorable the Senate and House of Representatives of the United States:*

The undersigned, by authority of the Board of Directors of the American Colonization Society, representing several States of the Union, respectfully submit to your body the following statement and petition:

That Liberia took rank, in 1847, among the civilized nations of the earth by the adoption of a Republican Constitution, framed after that of the United States; that it possesses the essential attributes of an independent State; and that its rank as a distinct nationality has been formally acknowledged by the United States and the leading Powers of Europe.

The Republic of Liberia occupies a territory extending over five hundred miles along the West Coast of Africa—secured by open and fair purchase from the native kings and head-men. The salutary influence of its example reaches along the seaboard and far back into the interior, extirpating the slave trade and slavery on every spot reached by its authority, and establishing order, industry, civilization, and Christianity. Its

trade is considerable for a young nation, and is becoming of great value. To it our citizens may look for a market of vast extent for many of our staple productions as well as for our manufactures, receiving in return palm-oil, cam-wood, ivory, gold dust, coffee, hides, the precious gums, and other of the richest products of the most favored region of the tropics.

As an evidence of friendship and to secure commercial advantages, the British Government have presented Liberia with two vessels of war, and the Emperor of France has given several thousand stand of arms and zouave uniforms, which have been made to render good service. The Congress of the United States, however, has not evinced its interest and regard for this Republic, colonized by our own people, by any appropriation of material or money to help its growth and strengthen its prosperity.

Those who settled Liberia have left relatives and friends in the United States who naturally desire to have frequent communication with them; but the Government has not provided any mail facilities with that quarter. Yet, if a vessel bears a letter there, it must be enclosed in a ten cent envelope, as though our Post Office Department had established a mail route to that country and paid for the service. As a consequence, not only letters and printed matter, but freight and passengers, instead of going direct to their destination, are forwarded or go by way of Liverpool, from which port a steamer departs on the 8th and 24th of each month, sustained by a yearly subsidy from the English Government.

Your memorialists further represent that voluntary, spontaneous applications are now pressing upon it from some three thousand of the people of color, residents mostly of the States of North Carolina, Georgia, and Mississippi, who desire to escape from circumstances and influences that embarrass and depress, to those which stimulate and exalt, and which must enable them to secure for themselves and posterity an independent national existence. These people are unable to defray the cost of getting from their places of abode to the port of embarkation, and some may become, should they remain where they are, a charge upon the public Treasury. At present the American Colonization Society, devoted to this work, has not the ability to afford passage and settlement in Liberia to any considerable number of them; the steady draft to colonize the twelve hundred and fifty which it has sent since the purchase of the large packet-ship "Golconda," in October, 1866, having nearly exhausted the fund which had accumulated during the war, and which was reserved with a view to the exigencies that have already occurred.

The Society has the knowledge and skill acquired in half a

century of experience, and all the appliances for successfully and economically facilitating emigration from the United States to Liberia; but no amount of private benevolence, however generous, can furnish adequate means for the comfortable transfer and settlement of those only who aspire to better their condition and to found a noble nation in Africa.

In view of these facts your memorialists respectfully and earnestly ask:

*First.* That the Postmaster General be authorized to enter into a contract with the American Colonization Society to carry the mails direct between the United States and Liberia, monthly, at a compensation of one hundred thousand dollars per annum.

*Second.* That the Secretary of the Interior be authorized to pay to the Treasurer of the American Colonization Society one hundred dollars for every person of color of the United States who shall voluntarily emigrate to Liberia under its auspices, the Society binding itself to furnish full and suitable provision on the voyage, to land and settle the people at such place as they may select, to supply shelter and support during the first six months after arrival, and to secure by deed to every single adult ten acres, and to each family twenty-five acres of land in Liberia.

These aids would be repaid, with interest, in the advantages of a commerce to be secured through the Republic of Liberia, and throw a new light of hope and cheerfulness over a large number of the freedmen, strengthen those who have gone or may remove to their ancestral land to build up a republican empire and to extend civilization and Christianity over that continent, and enable Africa herself to rise in honor and power among the nations of the earth.

HARVEY LINDSLY, JOSEPH H. BRADLEY, WILLIAM GUNTON,  
GEORGE W. SAMSON, PETER PARKER, SAMUEL H. HUNTINGTON,  
JOHN B. KERR, *Executive Committee.*

WILLIAM McLAIN, *Financial Secretary.*

WILLIAM COPPINGER, *Corresponding Secretary.*

COLONIZATION ROOMS,

WASHINGTON, D. C., *March, 1868.*

The foregoing Memorial has been presented to the Senate and House of Representatives, and referred to the appropriate Standing Committees. It is not likely that Congress, on the eve of a Presidential campaign, will respond favorably to either of the propositions submitted, and the work must continue to depend solely on the liberality of the friends of Africa and the African race.

## DEPARTURE OF OUR SPRING EXPEDITION.

The ship *Golconda* went to sea from Savannah, May 14, for Liberia, with four hundred and fifty-one emigrants. For intelligence, useful knowledge, and moral and Christian worth, they are probably superior to any company that have ever left this country for the African Republic.

The majority of the emigrants were from the State of Georgia, viz: twelve from Savannah, five from Augusta, twenty-five from Sparta, thirty-seven from Marion, Twiggs county, and two hundred and four from Columbus, Georgia; twelve from Mobile, and thirty-nine from Eufaula, Alabama; forty-two from Columbus, Mississippi; sixty-five from Ridge, South Carolina; nine from Nashville, Tennessee; and one from Washington, D. C. They chose as their places of settlement—Monrovia, sixty-eight; Cape Palmas, ninety; and Grand Bassa County, two hundred and ninety-two.

Sixty-eight can read, and forty can read and write.

Of the trades or occupations, sixty-five are farmers, eleven carpenters, seven blacksmiths, four shoemakers, four barbers, two house painters, two confectioners, one plasterer, one bricklayer, one butcher, one gardener, one coppersmith, and one engineer.

Of Church communicants, sixty-two are connected with the Baptist denomination, and forty-four with the Methodist. Five are licensed Ministers of the Gospel—one of the number, Mr. Cook, being accompanied by two of the deacons and some thirty members of his former congregation at Columbus, Georgia.

One of the young men, Richard Williams, was born in the Congo country, whence he was run into Savannah in the notorious slaver *Wanderer*. He is a bright and promising youth, and gladly sought and embraced the opportunity to return to his native continent.

Most of the farmers and mechanics are well supplied with agricultural implements and tools. Turning lathes and the requisite machinery for grist and saw mills, for which ample water power abounds in Liberia, were taken by some of the well-to-do of them. Sewing machines were not forgotten by the women. Free transportation in the ship was given—such



articles tending to promote the success of the emigrants and the Republic to which they go.

Rev. Mr. Cook made a brief address as the emigrants were about to leave the wharf at Savannah, in which, after stating that his parents were torn from Africa and brought to the United States as slaves, he feelingly referred to the marvellous ways and mercies of Providence as illustrated in his being led to become a child of God; in his freedom as wrought out by the war, and his going forth bearing a high civilization and the blessed religion to his brethren according to the flesh.

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LATEST FROM LIBERIA.

By the English mail we have received letters from Liberia to the 13th April, with very pleasant intelligence. The emigrants by the last voyage of the Golconda were doing remarkably well. Mr. Dennis, our General Agent at Monrovia, says: "In regard to the welfare of the last company of emigrants landed at Bassa, and at Cape Mount, I am glad to inform you that thus far they have been doing finely. Respecting those at Bassa, Dr. Smith, the attending physician, writes me that 'they are doing well. None have died under sixty-three years of age. The whole number of deaths, out of the two hundred and sixty-four landed, is seven. Several women have given birth to children, and as yet the young Liberians are alive.' Our Agent at Bassa writes me that 'the emigrants so far have done remarkably well. Those who have died are by no means to be said to have yielded to the effects of climate or place. When men or women die between the ages of sixty-eight or seventy-two years, we will all agree that they have lived to a good old age. So must it be said of these people, as they were between the above ages.

'In regard to a new supply of emigrants, I say let them come. There is plenty of room for them, and if any country needs population so as to regulate affairs in every department, surely this is that country. Everything in the country goes left-handed because of the sparseness of the population. Labor, politics, professions, yea everything, is simply a monopoly of

the few. Population, you know, will soon regulate these matters, and get all right.”’

From Cape Mount, where forty-six were landed, we learn that they had all had the fever and were doing well. Only two had died. They had drawn their lands some distance up the Cape Mount River, and were busily engaged in putting up their houses, clearing off their land, and planting.

Dr. Fletcher, Cape Palmas, writes, date March 10, 1868: “As regards the emigrants in the second voyage of the *Golconda*,” (none were landed there the third voyage,) “I am sorry to say they did not fare as well as those by the first, in consequence of not adhering to the advice of the Agent and Physician, and those who were disposed to impart wholesome lessons to them. It was almost impossible to convince them that the African climate was in any respect different from that of South Carolina and Georgia. I have not failed in a single instance to render them as comfortable as could be.

“I have been pleased to see with what ardor some of them go at farming, which, by the way, appears to be the vocation of the majority of them. Jones, Robinson, and Mumford are making brick. George Williams deserves to be noticed specially. He has reached his three-score years, and ‘has travelled considerable,’ to use his own words, in search of a place he could call his ‘home,’ and here and now he has found it; and here he will spend and be spent.

“I really regretted the troubles of Isaac Knox and his family. He had high expectations, not so much for himself as his family. He could not be convinced that he could not do here exactly what and as he did in South Carolina. But I need not say that is strange, for a lady connected with the Episcopal Mission at this place cannot be convinced that she will have to pass an ordeal different from her native State in the way of acclimating. While I know that the fever is not a fourth so severe as it was a quarter century ago, it should be remembered it has not entirely passed away, or given place to another malady.

“I thank you for the ‘Memorial Volume.’ I see in it many things that call to mind scenes and deeds that are almost lost in oblivion. The 20th of last month was the anniversary of

my *fortieth* year in Liberia. On that day as aforesaid I landed at Monrovia with my parents. I was then an urchin of six years old. When I call to mind the incidents of that early time, and see how things now are, I am constrained to say that if Liberia proves a failure in a national point of view, then the Liberians should be doomed to the most degrading yoke of slavery that exists anywhere."

After recounting some of the trials and hardships of their early days, Dr. Fletcher says, "but by the blessing of God, and the favor of kind, philanthropic friends, brighter skies are now over us; and I feel assured that Liberia's course will be onward. Truly we want thousands and tens of thousands of those who are now in America; and I doubt not that they will come."

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#### ITEMS OF INTELLIGENCE.

PROFESSOR MARTIN H. FREEMAN sailed from New York in the Brig Samson, on Monday, April 27, for Monrovia, Liberia. During his brief visit, he received a number of donations for the purchase of apparatus for the use of his department as Professor of Mathematics and Natural Philosophy in Liberia College.

THE JAMES M. WATERBURY sailed from New York for Liberia, April 28th, with a colored captain and crew. Two of the latter purpose to become residents of Grand Bassa County, Liberia. The captain, George Brooks, was examined by the American Shipmaster's Association, and received his diploma, bearing date April 6th, as "an approved shipmaster."

A NEW STATION IN LIBERIA has been formed among the natives, near Marshall. The Presbytery of West Africa, during their meeting in January at Marshall, paid a visit to the town of a native chief, which was one of much interest. He had built a house for a school, and a place of preaching, and was anxious to have a missionary sent to live amongst his people. Rev. John M. Deputie, lately licensed by the Presbytery, has been appointed at their recommendation to occupy this new post. At Marshall, a new brick church was dedicated, and nine persons were admitted to the communion.

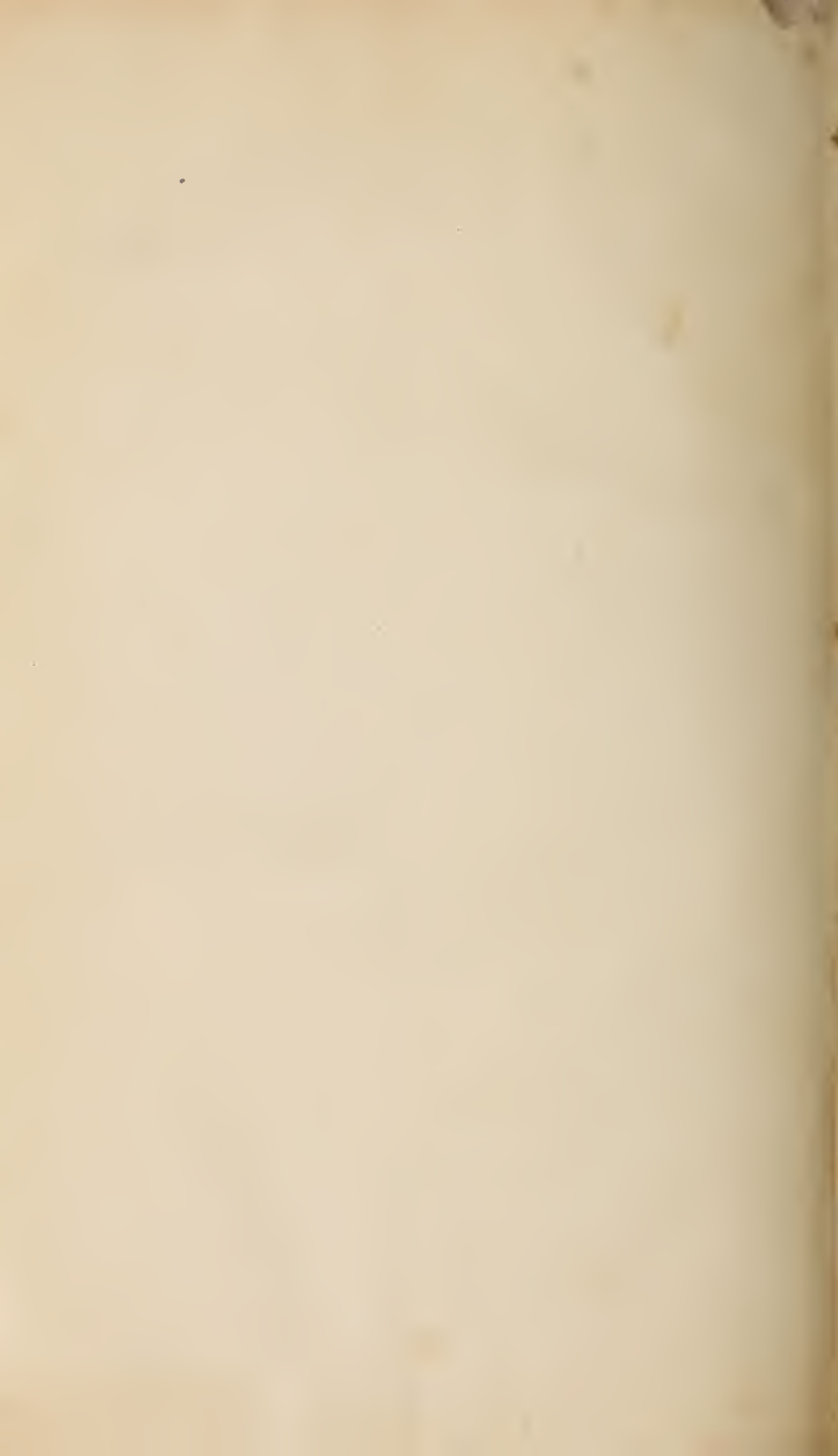
MINERALS IN WEST AFRICA.—Iron mines are in the region of Angola. Copper is brought from the interior; but this metal sold by the Cassages comes from Moolooa. Rich sulphur mines exist in Benguela and Casandama. Petroleum is found in abundance in Dande. Below St. Philip de Benguela, not far from the sulphur mines, is a lake which, at irregular periods, becomes greatly agitated as by a boiling spring beneath, which gives out a great quantity of salt.

## Receipts of the American Colonization Society,

From the 20th of April, to the 20th of May, 1868.

<b>MAINE.</b>		James C. Holden, \$20; T. L. Small, D. H. McAlpine, Robt. G. Bushnell, each \$10; Dr. A. Post, \$5.....	255 00
<i>Bluehill</i> .—"An Aged Friend to this Society," by Rev. J. F. Eveleth.....	\$10 00	<i>Kingston</i> .—H. H. Reynolds, \$30, to constitute REV. JOHN HALL, D. D., of New York, a Life Member.....	30 00
<i>Augusta</i> .—"A Friend to your Benevolent Enterprise".....	5 00	<i>Poughkeepsie</i> .—Wm. H. Crosby..	25 00
	15 00		310 00
<b>NEW HAMPSHIRE.</b>		<b>PENNSYLVANIA.</b>	
<i>Sanbornton</i> .—M. J. Runnells.....	5 00	<i>Philadelphia</i> .—Mrs. Fisher, by Rev. S. R. Fisher, D. D.....	5 00
<i>Hancock</i> .—Anna Tuttle.....	2 00		
	7 00	<b>DISTRICT OF COLUMBIA.</b>	
<b>VERMONT.</b>		<i>Washington</i> .—Government of the United States, through the Freedman's Bureau, toward the cost of transportation from their homes to the port of embarkation of the emigrants by our spring expedition for Liberia.....	2,000 00
<i>East Hartford</i> .—Mrs. S. R. Child, <i>Chelsea</i> .—L. Bacon, \$6; J. and S. Smith, \$2; Rev. W. A. James, \$1; John B. Bacon, \$1.....	20 00	Miscellaneous.....	145 84
Vermont Colonization Society, by George W. Scott, Treasurer, (\$56.)	10 00		
<i>Brookfield</i> .—Simon Colton, \$3; David Bigelow, \$2; Luther Wheatley, \$1; Legacy of Simon Colton, \$50.....	56 00	<b>OHIO.</b>	
	86 00	<i>Oxford</i> .—Professor S. H. McMullen, \$3; Mrs. M. H. McMullen, \$2; by Dr. Alex. Guy.....	5 00
<b>MASSACHUSETTS.</b>		By Rev. B. O. Plimpton, (\$54 75.)	
<i>Holliston</i> .—Epis. Church of the Redeemer, Rev. Benj. Hartley, Rector.....	4 00	<i>Ashtabula</i> .—William Sanbourn, \$10; D. W. Gary, J. M. Tilden, J. Parmerly, Mr. Hills, Mr. Karns, L. M. Crosby, each \$5; Dr. Ensign, John Crocker, L. Hood, Thos. Edwin, each \$1; Cash, 75 cts.....	44 75
<b>CONNECTICUT.</b>		<i>Saybrook</i> .—Mrs. Phoebe H. Wade	10 00
<i>Bridgeport</i> .—Legacy of Mrs. P. Sterling, \$2,000, less U. S. tax, \$120, by George Sterling and Samuel B. Hall, executors.....	1,880 00		
<i>Norwalk</i> .—Mrs. S. Stewart.....	5 00	<b>INDIANA.</b>	
By Rev. J. R. Miller, (\$307 50.)		<i>Princeton</i> .—Rev. J. D. Paxton, D. D.....	19 00
<i>Middletown</i> .—E. H. Roberts \$30, to constitute his son, EDWARD H. ROBERTS, of New York, a Life Member.....	30 00		
<i>New Britain</i> .—F. H. North, \$50; Henry Stanley, \$20; Oliver Stanley, \$10.....	80 00	<b>ILLINOIS.</b>	
<i>Meriden</i> .—Charles Parker, \$20; John Parker, \$10; to constitute REV. JOHN T. PETTEE a Life Member; Dea. Walter Booth, \$5.....	35 00	<i>Jacksonville</i> .—William Brown... Proceeds of sale of 320 acres of land given by Daniel Huey.....	10 00 8,000 00
<i>Centreville</i> .—Rev. C. W. Everest, <i>Cheshire</i> .—Rev. E. Bull, \$10; Hon. E. A. Cornwall, J. L. Foot, each \$5; Cash, \$2.....	15 00		8,010 00
<i>Southington</i> .—Deacon T. Higgins, \$10; Henry Lowrey, \$5; Cash collection, \$12 50.....	22 00	<b>FOR REPOSITORY.</b>	
<i>Waterbury</i> .—J. M. Buckingham, \$20; Cash, \$29.....	49 00	<b>NEW HAMPSHIRE</b> .— <i>Hancock</i> —Anna Tuttle, for 1869.....	1 00
<i>Collinsville</i> .—S. W. Collins, \$20; Cash, \$15.....	35 00	<b>VERMONT</b> .— <i>West Topham</i> —R. M. Bill, to May 1, 1868.....	5 75
<i>Wethersfield</i> .—Collection.....	14 00	<i>West Poutney</i> .—Mrs. Phoebe Ruggles, to July 1, 1868.....	4 00
	2,192 50	<b>MASSACHUSETTS</b> .— <i>Boston</i> —A. Williams & Co., to July 1, 1869	1 00
<b>NEW YORK.</b>		<b>GEORGIA</b> .— <i>Hawkinsville</i> —A. B. McGehee, to June 1, 1869.....	1 00
By Rev. Dr. Orcutt, (\$310.)		Repository.....	12 75
<i>New York</i> .—John Taylor Johnston, \$100; Jonathan Sturges, Charles N. Talbot, each \$50;		Legacies.....	1,980 00
		Donations.....	10,769 85
		Miscellaneous.....	145 84
		<b>Total</b> .....	\$12,857 94

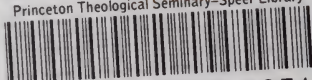




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